



THE
Instructor
JULY 1949

MILTON BENNION

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Brother Lyons

THE INSTRUCTOR

Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach

according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland

Contributing Editor: Wendell J. Ashton; Editorial Secretary: Clara Peterson Tanner

*Retrieve Henry
p 841 2 f. 2*

The Great Objective

Benjamin E.

ELDER JOHN A. WIDTSOE

on Lyons

SAGEBRUSH grew in some Salt Lake City streets when

Richard Ballantyne organized a Sunday School in the Western Zion. The pioneers were battling grimly with the stubborn desert for food. But, through the dust of the plowed and harrowed land, or the steamy clouds from kitchen kettles, they thrilled to see the rising latter-day kingdom of God.

Their real work was to build this promised kingdom; all else was incidental. They and their children and their children's children would be the builders and citizens of the kingdom. Therefore, the children must be taught God's law, and trained to obey it, and thus become fitted for the great task, with its exceeding joy, to which the Lord had called them.

This was, is, and will continue to be the real purpose of the Sunday School. Love of parent for child, the desire to help the child keep the Sabbath day holy, must be merged into the great objective, to make sturdy Latter-day Saints of the children. Indeed, the

true measure of Sunday School service is: How well is this objective realized?

The Sunday Schools have increased their responsibility by providing classes for members of all ages. There is no end to the power of learning, nor to the need of constant study. That has made them the theological schools or colleges of the Church. However, the critical faculty which comes with maturity is met in these upper classes. There the teachings of childhood are dissected and tested. Often, useless discussion follows.

In such classes, the teacher must remember that it is as necessary to hold a person to the faith as to convert him to it. But he must also keep in mind that as the Sunday Schools think, so in time the Church may be led to think. Therefore, the teacher, called to train Latter-day Saints, must turn to revealed truth and away from the unfounded opinions of men, in answering the questions raised. Leave the torrents of human opinions to other organizations!

The vicious confusion of truth and human inferences from truth—facts and theories—has wrought much disaster in the world. It is a favorite tool of the evil one. In our Sunday Schools there must be strict conformity, of subject, text, and teaching, with the established and accepted principles of the gospel. This is imperative now; it may be more so in the coming day.



ELDER JOHN A. WIDTSOE

This first and most important responsibility of Sunday School officers and teachers has been met most successfully. Four hundred thousand boys and girls, men and women, carry the Sunday School banner. Every person grown up in the Church, including myself, looks back with gratitude upon his Sunday School days. Far flung over the Church, in stakes, in wards and branches, the work begins with the Sunday Schools. Bishoprics, high councils, stake presidencies, and general authorities admit freely their debt to the Sunday School. It has been a faith builder.

May the great objective of our Sunday Schools—to make Latter-day Saints—never be forgotten!

"If ye love me, keep my commandments.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

"I will not leave you comfortless: I will come to you.

"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

"At that day ye shall know that I am in my Father, and ye in me, and I in you.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

"Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

"These things have I spoken unto you, being yet present with you.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:15-26.)

Milton Bennion

WENDELL J. ASHTON

"An hour with that man is like an hour in church."

Such was the comment of an eminent educator¹ after a visit with Milton Bennion.

No better lines could describe the man who serves as general superintendent of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.

For nearly four score years Milton Bennion has been associated with the Sunday Schools of the Church. For six years he has guided them, during a time when the organization has added more members than at any similar time in its history (approximately 150,000 — from about 335,000 to almost half a million). It has been a period that has seen more printed helps issued by the general board for the benefit of the individual teacher in the classroom than at any other time of equal length since Latter-day Saint Sunday Schools began.



MILTON BENNION

Milton Bennion's first Sunday School experiences came at Taylorsville, a little farming community in Salt Lake Valley where he was born on June 7, 1870.² There were no graded classes in that Sabbath School, then, and at least one Sunday School in the vicinity was known to have sheep in its treasury about that time. Milton, the boy, sat with the grownups; and the Bible was passed around the circle. "Tickets," containing scriptural verses, were distributed each Sunday, and with them pupils were drilled in memory exercises.

About the time Milton was getting his first taste of Sunday School, his father, John Bennion, a livestock man, died. Six sons and a daughter were left with his widow, Mary Turpin Bennion, a semi-invalid.

It was as a youth of 18, while he was looking after the farm, that something happened to Milton Bennion that changed the whole course of his life. His hopes had been high. He wanted to be a lawyer or a physician. But then it was that he was asked to teach the four beginners' grades in Taylorsville's rock schoolhouse. He had had no training in

²Since *The Instructor* carried a brief biography on Superintendent Bennion in April, 1943, this article attempts to portray some facets of his life and character not included therein.

¹Henry Newman, Ph.D., leader of Brooklyn Ethical Culture Society.

teaching, although he had been a student at the University of Deseret. He took the job, and has been associated with teaching ever since.

At 19, Milton enrolled at L.D.S. College. And while he sat in a class in the old adobe Social Hall (said to be the first playhouse west of the Missouri) he was handed an envelope. Looking at the return address, "Box B" (the First Presidency's), his brother Heber, sitting nearby, commented, "There's a mission for you." It was.

For more than three years, Milton Bennion was a missionary in New Zealand. He worked with the Sunday Schools there, and presided over Whangarei District. Though Milton was but twenty at the time, one day a Maori man, about fifty years old, with his wife, came to him for counsel. They had nine children, but their marriage was in peril. Sitting on a whalebone in a dirt-floored hut, the young man reasoned with them. Their marriage was saved. Thousands of people—students, teachers, Sunday School leaders, rich and poor, and dark- and light-skinned people—have learned the worth of this modest man's deep wisdom, his crisp sense of humor.

Returning from New Zealand, the missionary went back to school. Four years later he emerged from University of Utah with a B.S. degree and teacher's diplomas for both high school and elementary school.

The next year (1897) found him principal of the Southern Branch of Utah State Normal School, at Cedar

City, Utah. Fifty years later, he could recall the number of pupils enrolled during each of the three years he directed the school: 119, 160 and 200. During his second year there, he and a teaching associate, Howard R. Driggs, organized a teacher training class in connection with the faculty of Cedar City Sunday School. They met after Sunday School in the two-story schoolhouse of "native" yellowish pink brick. Elders Bennion and Driggs, who were later to serve together on the General Board for 39 years, used the regular class period time for observation.

In the fall of 1900, Milton Bennion left Utah to study for his master's degree at Columbia University in New York City. But before he departed, he received a patriarchal blessing from one of the greatest educators and Sunday School leaders the Church has produced, Karl G. Maeser, then first assistant general superintendent of the Deseret Sunday School Union. It was the first such blessing Elder Maeser gave. He died a few months afterward. The influence of his words, however, never left Milton Bennion.

Returning from Columbia, Milton Bennion was named to the faculty of the University of Utah, where he remained for forty years. There he later served as dean of the School of Education for 28 years and vice-president of the University in 1940-41. On his return from the East, he was also chosen for the Granite Stake Sunday School board. Shortly thereafter, he was called to

serve as superintendent of the University Sunday School, meeting in Barratt Hall, for out-of-town students of the L.D.S. University and the University of Utah. His first assistant was J. Reuben Clark, Jr., who had succeeded him as principal of the Southern Branch at Cedar City. Elder Clark at that time was teaching at the L.D.S. Business College. The University Sunday School faculty also included two well-known scholars, Dr. James E. Talmage and Nephi L. Morris.

After three years as superintendent, Milton Bennion returned to Granite Stake Sunday School Board. Granite Stake Union Meetings were noted in those days for their quality and high attendance.

In 1909, at 39, Milton Bennion was elevated to the general board. He was assigned to supervise teaching of youth in the adolescent years.

After eight years as first assistant to the late General Superintendent George D. Pyper, Dr. Bennion, on March 2, 1943, became general superintendent of all Sunday Schools of the Church.

It was a difficult time to take over the helm of this vast organization. The world was at war, the worst in history. In Europe, Sunday Schools had been disrupted amid bursts of bombs. In America, there was travel and paper rationing, along with the other wartime restrictions. Union meetings and stake Sunday School conventions had been suspended. With some men and women joining the armed forces and others moving to war industry

centers, there was a great turnover in Sunday School personnel (estimated at 75 per cent in 1944, compared with the normal 20 per cent).

Not long after he had become general superintendent, with George R. Hill, Jr. as first assistant and A. Hamer Reiser as second assistant, the superintendency issued this message to the General Board:

"Manuals and teachers' supplements should be usable and helpful to all grades of L. D. S. Sunday Schools — the fortunately situated and also the less privileged—those well equipped with rooms, books, illustrative materials, and qualified teachers, and also those that lack these requirements . . . We must be realistic, recognize the facts, and make provision to meet the needs of every situation."

That thought has since been the keynote of the general board's efforts. One of the first changes wrought was the creation of teachers' supplements—providing much more help for the teacher in the classroom at no additional expense. Theretofore, supplementary helps for lessons for all departments had been carried in *The Instructor*. This meant, for example, that the first intermediate teacher was obliged to purchase a magazine containing about thirty pages of material (for other departments) for which she had no use. All these lesson helps were transferred from the magazine to teachers' supplements, one for each department. This transfer allowed much more space in *The Instructor* for additional lesson enrichment material besides other

Sunday School features. The total yearly price of *The Instructor* and a teachers' supplement, under this plan, was \$1.20—the same price as *The Instructor* had been.

Superintendent Bennion, in charge of the contents of the Sunday School magazine, also introduced other innovations: reducing the magazine size to its present purse or pocket size; publishing of original source material, such as the serial biographies of George Q. Cannon, Anthony W. Ivins, George A. Smith, Orson Pratt, and Ezra T. Benson; and series such as "The Dramatic Approach to Teaching," and "Healthful Living—A Part of Religious Education." More recently he has introduced lesson references to articles appearing in Church periodicals. The circulation of *The Instructor* during the first year after the change, jumped nearly 3,000—to 16,500, believed to be an all-time high up to that time.

But *The Instructor* and supplement innovations were only the beginning of a wave of new printed helps for the Sunday School teacher. A new teacher-training text, *The Master's Art*, by Howard R. Driggs, was issued. Pictures, including four-color ones for the first time, were used more generously in pupil manuals. They were also made more appealing with covers carrying more color and artistry than ever before. With the Primary Association, the Sunday School General Board prepared a 506-page children's story book, *A Story To Tell*. A new teacher training supplement was introduced, and, for the first

time, Sunday Schools of the Church were given a librarian's handbook.

During Milton Bennion's superintendency, the General Board brought out an imposing parade of new picture sets to further assist gospel teaching. There was a set of 96 colored pictures on Church History and a set of colored pictures on the Old Testament and another on the New Testament. These pictures were produced in cooperation with the Deseret Book Company. There were also new picture sets with character-building subjects for the Junior Sunday Schools. All pictures were large—about eight by ten inches in size.

More general board helps were extended to mission Sunday Schools. Circular materials, beginning in 1944, went to branch superintendents, as well as to those in the wards. Home Sunday Schools were pushed, new courses being offered to them each year.

Changes came in Sunday School music. Song *practice* became song *service*, and reverential movement to classes replaced militaristic marching. A book of songs, prepared by Alexander Schreiner and Anna Johnson, was issued for tiny tots.

During Milton Bennion's superintendency, the General Board's attitude toward Junior Sunday Schools was changed. No longer were they organized because of housing limitations. They were created because they provided more development for young Latter-day Saints. Hundreds of them have

burst into being since 1943. Suggestions regarding housing of Junior Sunday Schools were transmitted by the General Board to the Presiding Bishopric. Now meetinghouse blueprints provide facilities specially designed for little folk.

In 1943, "100% Sunday," an annual enlistment rally day, was announced by the General Board. It did much to stimulate greater attendance. For example, on this day one ward (Arlington, in Los Angeles) drew an attendance of 633, with a ward population of only 690; and an Idaho Falls Sunday School increased its attendance 45 per cent.

In all these and other innovations, Superintendent Bennion has been assisted by a large, able general board,

numbering 48 in 1949—and by a quiet, intelligent little woman, his wife, Cora Lindsay Bennion, a mother of ten.

In 1944, the Utah Academy of Sciences, Arts, and Letters presented Milton Bennion its annual award for "outstanding achievement in arts and letters." In the field of letters, his Sunday School administration had produced sheaves of new help for the humble brown-skinned teacher in Syria as well as for the Ph.D. leading a gospel doctrine class in New York. His own spoken and written words had been few, but they had been golden—like scripture. In the arts, he had excelled in the sovereign of them all—the art of living.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

"The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

"Moreover by them is thy servant warned: and in keeping of them there is great reward.

"Who can understand his errors? cleanse thou me from secret faults.

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Psalms 19:7-14.)

George Richard Hill

ALBERT HAMER REISER

"MAN can do anything he can imagine." When I heard George R. Hill, First Assistant General Superintendent of the Deseret Sunday School Union Board, say that many years ago, I began to ponder the saying critically. In many ways and many people I have since found the idea sustained.

George Richard Hill, himself, is an excellent example of the idea. To understand why, it will be helpful to know his background, his experience, and his career.

He was born in Ogden, Utah, April 10, 1884; son of George Richard Hill and Elizabeth Nancy



GEORGE RICHARD HILL

Burch. His father's parents were pioneers of 1847 and his mother's of 1848. When he was 5 years old, the family moved to Springville where George thrived on the life of a farm boy. In 1904, he graduated from the B.Y.U. High School, and in 1907, from the college with the degree of bachelor of science. One year later, the Utah State Agricultural College awarded him the

bachelor's degree in agriculture. Cornell University, in 1912, conferred upon him the degree of doctor of philosophy.

His career since has centered in agriculture. In 1907 and 1908 he taught in the L.D.S. High School in Salt Lake City. At Cornell, he was instructor in plant physiology. At the great Missouri Botanical gardens in 1912 and 1913, he was research assistant.

At Utah State Agricultural College, from 1913 to 1925, he was professor of botany and plant pathology; and director of the School of Agriculture from 1915 to 1925.

In 1925, the American Smelting and Refining Company made a momentous decision—to take affirmative action to end the claims for damages by farmers and stockmen arising from alleged smelter smoke emitted from its smelters in Salt Lake County.

George R. Hill was persuaded to become director of agricultural research. He accepted and set to work building a research laboratory and recruiting a staff of specialists. For nearly a quarter of a century, the American Smelting and Refining Company has been successful in controlling its vast operations to the degree that litigation over smelter smoke damage has ended

and the agricultural research department has made numerous significant contributions of great value.

The story of this far-reaching achievement is worthy of a book in itself.

Dr. Hill is a member of the American Association for the Advancement of Science, of the Botanical Society of America, of the American Society of Plant Physiologists, of the Utah Academy of Science, and of Sigma Xi.

On April 10, 1914, he married Elizabeth Odette McKay, daughter of David McKay and Jeannette Evans, of Huntsville, Utah. Elizabeth Hill, on leave from the faculty of the Brigham Young University; Dr. George R. Hill III, of the faculty of the Chemistry Department of the University of Utah; and David McKay Hill, graduate student at Stanford University, are the three Hill children keeping alive the family tradition.

Just as remarkable as his scientific career is Superintendent Hill's church career. He served faithfully through all the offices of the Aaronic Priesthood and as a member of the 220th Quorum of Seventy. He is now a high priest in Bonneville Stake.

He served as a teacher and an officer of the Y.M.M.I.A. and from 1926 to 1935, was a member of the general board of the Y.M.M.I.A.

He was a chorister and a teacher in the Springville Third Ward Sunday School and, for ten years, chorister of the Fifth Ward in Logan.

He served as superintendent of the Fifth Ward Sunday School and on the stake Sunday School boards in Cache and Salt Lake Stakes. In 1925 he was sustained as a member of the Deseret Sunday School Union Board and was set apart as a member of the General Superintendency in October, 1934. He served as second assistant to Superintendent George D. Pyper and as first assistant to Superintendent Milton Ben-nion.

Equally brilliant is his career in a special field of his enthusiasm—the Boy Scouts of America. His career in scouting goes back almost to the beginning of the movement in Utah. For ten years, he was a beloved scout master of troop 5 in Logan, a member of the Cache Valley Council, chairman of the Oquirrh District, a member of the Salt Lake Executive Council, its vice-president, and, for 6 years, its faithful and successful president. Through this long service, he has won the admiration of scouts and scouters by the hundreds.

George R. Hill has served as a member of the board of directors, as vice-president, and now as president of the Deseret Book Company. He was vice-president of the Bonneville Knife and Fork Club in 1948 and president in 1949.

In every capacity in which he has ever employed his energies and talents, he has won the respect of his associates as a man of ideas and of action. I know no better way to characterize him than by quoting a paragraph from an account I was

honored to write about him for *The Instructor* in 1937:

"Here is a personality saturated with youthful exuberance and vital power. To be in his presence and to feel the influence of his spirit is to experience something remarkably akin to the growth-stirring power of nature which is so aptly expressed in Lowell's introductory lines to the "*Vision of Sir Launfal*." His joyous zest for living and his eagerness for action affect those around him in

a way which resembles the effect upon nature of the life-stirring warmth of the sun in springtime.

"In his presence and under the influence of his dynamic spirit 'Joy comes, grief goes, we know not how;

Everything is happy now.

Everything is upward striving;

'Tis as easy now for the heart to be true

As for grass to be green or skies to be blue.'"

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

"For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

"And now abideth faith, hope, love, these three; but the greatest of these is love." (I Cor. 13:4-13.)

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8.)

A. Hamer Reiser

WALLACE F. BENNETT

TO understand his interest in children is easy, because service to young people has been the keynote of the life of A. Hamer Reiser, second assistant general superintendent of the Deseret Sunday School Union Board.

Even as a boy, his chief concern was children—his own brothers and sisters. He was the oldest son of the



A. HAMER REISER

8 children of Albert Reiser and Nancy Ellen (Nellie) Hamer Reiser; and after his father's death, in 1911, when young Hamer was thirteen years of age, he became the man of the family. I am sure his patient love for children and his profound understanding of their problems grew out of this experience when he had to mix his own childhood with responsibilities that usually come later in life.

To be a widow's son is often an advantage—if one can grow under responsibility—and Hamer could.

I met him first at high school, where he found time, with all his burdens, to get his first taste of

business management, on the old L.D.S. High School monthly magazine, "The Gold and Blue." There he demonstrated those qualities of dependable leadership that attracted the support of the youngsters of his own age. There our own friendship began, with a strength that has carried through the years. There Hamer mastered the shorthand which did much to direct the course of his whole life, and which is still the envy of his contemporaries.

At the University of Utah, from which he graduated in 1919 with a bachelor's degree in English, he paid his expenses with his pencil—as a secretary and assistant in the registrar's office, again giving service to young people. During his years there, he met and helped hundreds.

After graduation, he went on into the study of law, expecting to practice that profession as his life's work. But he had married Elizabeth Baxter in 1920, and children were again to become extremely important in his life. Through the years, there have been eight of them (Albert Hamer, Jr.; Elizabeth, Mrs. Mitchell W. Hunt, Jr.; David; Marilyn; Barbara; Richard; Elaine; and Carolyn), and in no family have children been more welcome or more loved. And, as one could expect, never have I met children

who have honored their parents more, in their love and by the credit they reflect in their lives.

In 1921, the office of secretary of the general board of the Deseret Sunday School Union became vacant, and, remembering Hamer's proficiency as a secretary and accountant, I had the privilege of suggesting him for the position to my father, John F. Bennett, who was then general treasurer. Hamer accepted and moved into the Sunday School office on what he thought was a temporary basis. He continued with his study of law and was admitted to the bar in Utah in 1926; but, again, he was right where he belonged, in the service of children. This time his field of service included the hundreds of thousands in all the church, and he is still serving them. During the twenty-one years he was our general secretary, he wrote many lesson texts, helped to develop many important Sunday School features, and travelled to most of the stakes and many of the missions. One of the high

lights of his travel experiences was a trip to the Hawaiian Islands in 1937.

In 1942, he gave up his position as general secretary of the Sunday School to become manager of the Deseret Book Co., but he continued his service as a board member. In 1943, when Brother Milton Bennion became general superintendent, he chose Brother Reiser as his second assistant, thus bringing into an even larger sphere of opportunity his great experience gained in his nearly thirty years of service to the children of the Church.

Brother and Sister Reiser can look forward to many more years of child-centered activity, with two grandchildren as a beginning. In a way, these are a reward for all the years of service to children, because now the Reisers can hope for some of the joys without all the responsibilities. Their interest in youth has kept them young, and we who love them know that interest will never diminish, "For of such is the kingdom of heaven."

"Blessed is every one that feareth the Lord; that walketh in his ways.
"For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

"Behold, that thus shall the man be blessed that feareth the Lord.

"The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

"Yea, thou shalt see thy children's children, and peace upon Israel."
(Psalms 128.)

Wallace Foster Bennett

ALBERT HAMER REISER

THE General Treasurer of the Desert Sunday School Union Board has a rare kind of intellectual endowment. He was in school before I.Q.'s were discovered, but he nevertheless has one and it is high enough to have earned him several honors and much widespread respect.

His intellectuality is thoroughly honest. From this attribute flows naturally his instinctive moral courage and forth-

rightness. These combine to make his foremost moral quality, integrity — a strong, inherent sense of justice and honor. The

natural companions of

such virtues are fairness, liberality and unselfishness and these are strongly manifested in his character.

All these are vividly expressed in his respect for human personality and his regard for the sanctity of the human spirit. People are ends and not means in his scheme of life. I have never known him to attempt to use anyone to gain an advantage for himself.

The people in his employ are the best witnesses of the sincerity of his principles of human welfare.

Wallace is intellectually restless, alert, open-minded, ever ready to test and explore whatever promises to be better. He is always one of the first to explore new ways of doing old things in the hope of finding a better way. His office is usually one of the first to try modern developments and labor-saving devices, such as voice writing, electric typewriters and mechanical systems of record keeping.

The Bennett Motor Company shops are the latest word in modern mechanical convenience, equipment, arrangement and design. They are heated with radiant heat, lighted with fluorescent lights, and rest rooms have bacterial, death-ray sterilizing equipment.

In the paint business, Bennetts have pioneered and developed new frontiers in varieties and degrees of color combinations.

Ever the courageous pioneer, Wallace is applying his originality to the preaching of a bold doctrine of human relations to the employers of labor, large and small, whom he will meet all over the United States as he tours the country performing his duties as the president of the National Association of Manufacturers.



WALLACE F. BENNETT

This may be a new and revolutionary doctrine to many, but it is not new to the Bennetts. Wallace learned it at his father's knee and from his earliest lisplings of his mother's noble precepts. It is a doctrine with a strong flavor of religion.

As one hears him expound it, it is as if one hears as background music:

"What is man that Thou art mindful of him,
And the son of man, that Thou visitest him?
For Thou has made him a little lower than the angels,
And hast crowned him with glory and honor."¹

I heard him address, on his favorite "employer-employee" theme, a large gathering of business men who were honoring him in Salt Lake City on the occasion of his elevation to the presidency of the National Association of Manufacturers. It was the first time I had ever been in a meeting of business men when I felt as if I had been in church.

A Latter-day Saint at Stanford University, hearing him address the students and faculty of the Graduate School of Business, said "Hearing him makes me homesick for the church at home."

Wallace's principles of business and of religion are eternally wedded. Wealth and human skill to him are man and wife, designed harmoniously to perpetuate human happiness, well-being and fulfillment.

This is the man who is general treasurer of the Deseret Sunday School Union Board, who delights to gather and apply the revenues contributed by the people in the furtherance of the Lord's work through the Sunday Schools.

A man of these attributes is no accident. He is the product of an ideal Latter-day Saint home, established by faithful, God-fearing parents, whose children are respected as gifts from God, for whose lives and training parents are accountable to the Lord.

Wallace Foster Bennett was born in Salt Lake City, November 13, 1898, the first child of John Foster Bennett and Rosetta Wallace. He attended the L.D.S. High School, received the degree of Bachelor of Arts from the University of Utah and pursued post-graduate study at Harvard University Graduate School of Business. He was principal of the San Luis Stake Academy at Manassa, Colorado, and, during World War I, was an officer in the United States Army, stationed at Colorado College.

He married Frances Grant, youngest daughter of President Heber J. Grant, on September 6, 1922. Their children are Wallace Grant, who recently returned from missionary service as secretary of the European Mission; Rosemary (Mrs. Robert Fletcher), David, a missionary in the French Mission, Frances, and Robert Foster.

He is president of the Bennett Glass and Paint Company and Bennett Motor Company and an officer

¹Psalms 8:4-5.

or director of Cardon Jewelry Company, Clayton Investment Company, Jordan Valley Investment Company, Zion's Savings Bank and Trust Company, Utah Oil Refining Company, and Utah Home Fire Insurance Company.

He has been president of the Salt Lake City Rotary Club; and a member of the executive council of the

Community Chest; of the Salt Lake Council, Boy Scouts of America; and of the Salt Lake City Library Board.

Men of such generous talents, attributes, service, and attainments, who humbly devote themselves to the good and gentle arts of Sunday School work, honor themselves and everyone with whom they labor.

SABBATH SCHOOL CENTENNIAL

One century of service, Lord,
One hundred years of love.
The tiny spark of one man's dream
Flames to thy throne above.

The century of fruitful growth,
One hundred harvest years,
The tiny seed of one man's faith
Life's richest blossom bears.

One century of teaching truth,
One hundred years of song,
The tiny seed of one man's hope
Has made a million strong.

For our first hundred years, oh
Lord,
A grateful hymn we raise,
And for the future's promises
We pray, with joy and praise.

—Wallace F. Bennett

GOD OF POWER, GOD OF RIGHT

God of power, God of right,
Guide us with thy priesthood's
might;
Forge our souls in living fire;
Shape them to thy great desire.

God of wisdom, God of truth,
Take us in our eager youth;
Lift us step by step to thee
Through an endless ministry.

God of mercy, God of love,
Let thy spirit, like the dove,
Touch and humble, teach and bless,
As we serve in kindness.

—Wallace F. Bennett

Wendell J. Ashton

ALBERT HAMER REISER

TWENTY years ago, Wendell J. Ashton, until January 1947 general secretary of the Deseret Sunday School Union Board, was a boy in high school and I was a teacher. We met in a commercial law class which I taught.

The class was large and I was anxious lest I would not be able to give everyone enough individual attention to assure his learning something.

It did not take long for me to discover that certain of the students were going to help me more than



WENDELL J. ASHTON

I might help them. Wendell was one of them — the self-starting kind of student, conscientious, earnest, attentive, alert, one who takes his teacher at his word, does the assigned work faithfully and minds his own business.

First impressions have a way of fixing our focus upon people. This first association with Wendell fixed what I have since expected of him and have always found. From youth in high school through young manhood into maturity, Wendell has

taken his opportunities with the same zeal.

In college, his academic work and student activities were of the same high quality, performed with the same thoroughness.

After college, a period as a professional newspaper reporter and then missionary service in Great Britain received the same conscientious attention to duty.

Somewhere along the way, Wendell sharpened and polished a talent for language and developed a forthright graphic prose style which is always good to read because it is clear, vivid, impressive and sincere. His newspaper work, reporting on police activities, gave him abundant practical experience which must have helped to perfect this style. Read anything he writes and you will enjoy it for the graphic, picturesque way he has of pointing up the human interest and significance of the subjects he treats. His is a substantial journalistic style, taste and temperament which is concrete and vivid as well as dignified and faithful to fact. His writing can be read with confidence—a confidence deeply appreciated by serious, critical readers.

In high school and college and into the mission field, Wendell's journalistic talents were recognized and used. He had experience in

school newspaper work, and in the mission field on the "Millennial Star."

Upon his return from the mission field, he went into his father's lumber business in Sugar House. The same attributes which, by second nature, he had always theretofore applied to every opportunity, he employed here with the result that he was given new and greater responsibilities. While he was steadily advancing in the esteem of his associates in the lumber business, he carried a full share of responsibility in civic affairs as a member and later as president of the Sugar House Chamber of Commerce and as a member and later as president of the Sons of the Utah Pioneers. At about this time, he became a member of the general board of the Deseret Sunday School Union. This call was the result of the reputation he had earned as a missionary in Great Britain.

He was youthful then as he is now, only twenty-five years of age when he became a member of the general board. At twenty-seven, he was president of the Sugar House Chamber of Commerce and a member of the Salt Lake City Board of Adjustment. At twenty-nine, he was general secretary of the Sunday School Union Board and business manager of *The Instructor*. At thirty-four, he was president of the Sons of the Utah Pioneers. At thirty-five, he was managing editor of the Deseret News.

Responsibility flows to Wendell as naturally as steel is drawn to a

magnet. People early learn to give him their confidence and entrust him with responsibility, because he is always conscientious, faithful, diligent, and honest. He possesses a rare quality of imagination and special alertness for the purpose and place of detail. He is a careful planner and a persistent follow-upper.

His career as general secretary of the Sunday School Union Board was brief but brilliant. The vast detail of that office, he mastered rapidly and thoroughly. He seemed to be in his glory in the midst of the endless demands upon his time, energy, and talent. The demands of the office seemed never to be great enough to exhaust his resourcefulness or his eagerness to handle them. General Superintendent Pyper found him more than adequate as a right-hand man in handling the numerous administrative responsibilities of the general secretary to the Church's largest auxiliary and business manager of the affairs of the Union and *The Instructor*. Wendell's journalistic experience and ability proved to be a boon to the general superintendency and the associate editor of *The Instructor*. Upon the death of Superintendent Pyper, his first assistant, Milton Bennion, became general superintendent. He knew well the nature and scope of Wendell's talents and gave him full and free opportunity to employ them.

Wendell won the complete confidence and admiration of these executives as he wins the respect of everyone with whom he works intimately. Trustworthy, competent,

resourceful, conscientious, helpful, kind, self-effacing, and always thoughtful of the welfare of others, are descriptive adjectives which apply with special force and significance to Wendell's character. To those who know him well, these and many others have rich connotations when applied to him.

His most noteworthy attribute is his willingness to share with others the credit for everything he does. He is so liberal in this sharing that if he had his way, there would be no credit left for himself—he would willingly give it all to others. As I watch his expanding career of larger and larger responsibilities, the scripture which best describes his dominant attitude is continually recurring to me: "Whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Wendell is still a young man. At thirty-six, he has carried well many important responsibilities. As long as he lives, other great responsibilities will be placed before him. As he accepts them, he will discharge them with the same thoughtfulness, thoroughness, and unselfishness.

With all this, you do not know Wendell Ashton until you know

¹Mark 8:35.

him as a friend and in his family life. His father, Marvin O. Ashton, dearly beloved in the memories of thousands who knew him as a friend, bishop, stake president and member of the Presiding Bishopric, and his mother, Rae Jeremy, explain the source of Wendell's selflessness and his faithfulness to every trust and confidence. They explain also his intense human interest, his generosity and his diligence and conscientious care.

Then if you could see him as a father and a husband, what you would expect, you would find. His devoted wife, Marian Reynolds, daughter of Harold G. Reynolds and Millie Howarth, and granddaughter of George Reynolds, comes from a family in which the Sunday School tradition is long and strong. The delightful children, Wendy, age 8; Susan, age 5; and Ellen, age 4 round out a home and family life which is ideal, well-ordered and beautiful to see, where the development of the character of the children unfolds as the easy and natural expression of the character and standards of the parents.

In such people, one sees personality flowering in beauty under the sunlight of the inspiration of the Gospel of Jesus Christ.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

"He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." (Psalms 15:1-3.)

Richard E. Folland

MILTON BENNION

THE office of executive secretary calls for a great variety of training and experience in the fields of both business and religious service. The publication and distribution each year of lesson texts for all departments of the Sunday Schools, nursery to gospel doctrine, inclusive; teachers supplements for each



RICHARD E. FOLLAND

class above the primary, seventeen in number; lessons for the missions; and miscellaneous bulletins, together with the business management of *The Instructor* and the supervision of the staff of office employees looks like job enough for one man.

This, however, is only one phase of Brother Folland's job. There remains the still more responsible business of administering the more spiritual phases of the work—the annual conventions; visits to union meetings and individual schools; and consultations with individuals who call at the office or call on the telephone, day or night, all seasons of the year. There is no vacation season for the Sunday Schools, nor for their executive secretary.

Richard E. Folland has filled this position since 1946. His powers of endurance may be better understood by a glance at his training and experience in preparation for his present responsibilities.

He served as cashier-bookkeeper of the old Salt Lake Electric Supply Co., from 1913 to 1915, before he was called on a mission to South Africa in 1915. This was when submarine warfare made crossing the Atlantic most dangerous. He was therefore sent by way of Australia. Delays in securing passage to Africa gave him six months' experience in missionary work on the great island continent. He was retained in missionary work in South Africa until 1919, when he was honorably released. He journeyed from there to Great Britain, where he spent some time in genealogical research in behalf of his family. On his return to America, he gave six months to technical business training before resuming his business career. He served successively with the Sullivan Machinery Co., with the Howells Cine Equipment Co. (New York City), with the Utah Power and Light Co., and, as executive secretary, with the Electrical League of Utah.

In 1938, his business career was again interrupted by a call to preside over the South African Mission.

This position he held for about seven years. Since then, he has served as statistician for the Salt Lake Chamber of Commerce, and, more recently, as director of personnel for the L. D. S. Hospital. He was honorably released from this Church position on request of the Sunday School superintendency to accept appointment as executive secretary of the Deseret Sunday School Union, succeeding Wendell J. Ashton, who had been called to service with the Deseret News. Brother

Folland became a member of the general board while in service as personnel director of the L.D.S. Hospital.

Richard E. Folland has a strong body, an active mind, sound nerves, and a keen sense of humor—this combination of characteristics, together with his long and successful experience in the Church and in business affairs, has made possible his survival to date. May he endure many years to come to continue his great service to the Church.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

"For he hath founded it upon the seas, and established it upon the floods.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

"This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

"Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? The Lord of hosts, he is the King of glory. Selah." (Psalm 24.)

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." (Proverbs 22:29.)

Centennial Homecoming

PAST and present members of the Sunday School General Board are still talking about an evening in Garden Park Ward meeting house, the centennial homecoming of the general board on Tuesday, May 24.

Approximately two hundred persons were in attendance. All members of the First Presidency were there, as well as a number of other General Authorities, with their partners. Nearly fifty former board members and aids were there, in addition to present board members. Eighty-five-year-old John M. Whitaker, who served as general secretary more than fifty years ago, sat at the banquet table recording in shorthand the toasts. President David O. McKay recalled how President George Albert Smith once taught him in the Seventeenth Ward Sunday School, and President J. Reuben Clark told of the gospel truths he learned in a crude little Sunday School out on the desert at Grantsville, Utah. President Smith added his blessing, and Elder John A. Widtsoe of the Council of the Twelve spoke on the mission of the Sabbath schools.

Adam S. Bennion, oldest member of the general board (except Superintendent Milton Bennion) still in service, was toastmaster. There were humorous skits on board con-

vention trips, vocal and instrumental selections, and community songs. Pictures of Sunday School stalwarts through the decades adorned the walls. Through the corridors, guests could hear the symphony of a splashing fountain in the garden outside the meeting-house.

All received souvenir programs, with imitation moleskin covers in purple with gold lettering, containing pictures of all former general superintendents, with articles; pictures of former general boards; and a list of names of all persons who have served on the board since its organization in 1867.

The affair was planned by a committee headed by Marie Fox Felt of the general board, serving under the direction of the board's centennial committee.

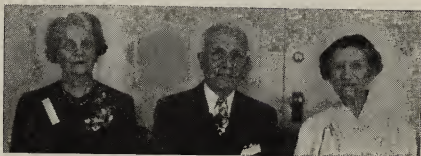
Messages were received from former board members unable to attend. They came from Europe and from coast to coast in the United States. An excerpt from one of them, from Senator Elbert D. Thomas in Washington D. C. reads:

"One day at one of our missionary conferences held in Northern Japan, one of the missionaries happened to remark in making a report that, if there were only more Sundays in the week, we could do lots better work, because our Sunday

CENTENNIAL HOMECOMING



Left to right, back row: J. Percy Goddard, Tracy Y. Cannon, Sylvester D. Bradford.
Front row: Henry Peterson, Mark Austin, John M. Whitaker, Nathan T. Porter.



Left to right: Florence Horne Smith, Edwin G. Woolley, Beulah Woolley Johnson.



Left to right, back row: P. Melvin Peterson, DeLore Nichols, Junius R. Tribe, Lynn S. Richards. Front row: Tessie Giaque Post, Ina Johnson, Donnette Smith Kesler, Blanche Love Gee.

Schools are so successful. I asked the missionary what Sundays had to do with Sunday Schools. You do

not need to mention that fact in Japan because their first day of the

—more on page 332

"Ye Have Need That One Teach You"

J. N. WASHBURN

A History of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

CHAPTER SEVEN. AS THE TENDER GRASS SPRINGING

RIGHTEOUSNESS is thrilling, quite as thrilling as wickedness. It glows like a fire; it blossoms like flowers. No desert is too dry for it; no atmosphere, too damp.

The two accounts which follow illustrate the driving force of the desire for goodness, the sustaining power of love, the regenerating strength of service in the work of God. The first is from a letter from Warren H. Lyon, pioneer merchant and churchman of Overton, Nevada, a man whose influence for good has been beyond calculation.

Brother Lyon has a distinction that few others can claim in that he contributed an article for the Jubilee Celebration of fifty years ago and now writes something for the Centennial year. These facts tell something about his length of service in the Sunday School and the quality of his work.

"To understand our task as Sunday School officers," he writes, "it seems necessary to describe the territory covered. The stake is located in five valleys with long stretches of desert between."

This has reference to the old Moapa Stake. Moapa Valley was nearest the center. Here were Overton, St. Thomas (now under the waters of Lake Mead), and Logandale wards, and Kaolin Branch. To the west were Las Vegas, Henderson, and Boulder City. A visit there was about a hundred miles each way. Twenty miles southwest of Las Vegas was Goodsprings Sunday School. A trip northwest of Overton to Alamo Ward and Hiko Branch involved a drive of about seventy miles each way. Farther to the north and east were Caliente, Panaca, and Pioche. Bunkerville, and Littlefield, Arizona were between Overton and the northern wards. A round trip to the north during Brother Lyon's term as stake superintendent was over three hundred miles. Yet, from 1921 to 1939 Superintendent Lyon and his workers kept in close touch with this territory.

"We held a board meeting every month, some members coming from points sixty miles distant. We visited every Sunday School in the stake

once a year and held one union meeting in each valley once in three months. At these meetings, we had department meetings, general instructions, special interest topics, and excellent training in music. We had able assistants, secretaries, and board members." Brother Lyon acknowledges his great debt of appreciation to the public-school teachers who gave their willing support through the years. And, indeed, the outlying stakes and wards were and still are fortunate to have the service of men and women from outside their own localities. This brotherhood of different groups is one

of the outstanding features of the Church.

"The social side, including long rides in groups and parties," the letter continues, "was a source of particular joy in our lives. It really seemed to us throughout the many years that the finest talent in the stake and wards was utilized for Sunday School work. We became acquainted with the leading men and women throughout southern Nevada, including Clark and Lincoln Counties.

"We recall many incidents. One young sister gave her last dollar to subscribe for *The Instructor* though



The old and the new. Missionaries of North Carbon Stake put the finishing touch on a fine project. This picture shows them taking down the old sign on their building and putting up another. They are, left to right: Holding the new sign in place, Edmund Wycherly, president of the new Carbonville Branch, and LaVell C. Miller, president of North Carbon Stake Mission. Front, Leonard Thayne; Calvin Campbell; Frank Richardson; Gerald Anderson; Robert Booth; Irvin L. Mills, holding Country Club sign; Clifton N. Memmott; Mark Tanner; Arthur Banner; Ilo Brady; Oscar Foote; and David Colton.

she had urgent need for it. We visited Goodsprings. One of the sisters told us after Sunday School she had dreamed the night before of our coming, of where we would sit, and what we would do. No announcement of our visit had been made. A good, capable brother who used tobacco was badly needed and was invited to serve. He served faithfully for a year and then resigned, telling us that tobacco had been mentioned at each meeting he had attended. Later, President George Albert Smith attended our stake conference. A bishop's counselor was to be selected. In looking over the priesthood records he noticed this brother's name. When told the brother used tobacco, he suggested an interview with him; and that brother was chosen for the position. Later he became bishop of a leading ward. At one time he expressed his appreciation of the board's confidence in him.

"When we were appointed, Sunday Schools were dismissed during the summer in order that all might assist in harvesting vegetable and melon crops. We immediately arranged that schools should be held every Sunday unless conference or sickness in a ward prevented. We held to the prescribed course of study. The two-and-a-half-minute talks were memorized and given. We have seen these boys and girls grow to become excellent speakers and missionaries.

"Our eighteen years of service as part of the great drama of the Church have been a delightful part 330

of our lives. The privilege of knowing Superintendents George D. Pyper and Milton Bennion, President David O. McKay, Brother A. Hamer Reiser, and different board members has been inspiring and a source of joy to us."

Our second example of how the Sunday School influences the lives of people comes also from a letter, this one from Elder Irvin Mills, of Price Second Ward, himself a convert to the Church, and one of the moving spirits in the remarkable development to which he calls attention.

"Near Price, Utah, (Brother Mills writes), on Highway 50-6, is Radio Station KOAL. Surrounding this broadcasting station is a community called Carbonville. It is made up of men who work in the mines and others who are farmers in the valley. They have oil stations, garages, and stores.

"Many of them had no transportation and could not go into Price to church. One of these families, that of Mr. and Mrs. Sherman McKendrick, asked the president of the seventies' quorum of North Carbon Stake to go to their home to organize a Sunday School.

"On April 13, 1947, two missionaries from the 345th Quorum of Seventy went to this home and, after seeing the number who had come to hear the gospel, organized a Sunday School that very Sunday.

"The people in this community were hungry for the Gospel. Soon our Sunday School in this modest home had attracted as many as 104

—more on page 345

My Journal

GEORGE A. SMITH

ABRIDGED BY ALICE MERRILL HORNE



GEORGE A. SMITH

1847

SATURDAY, April 24. Helped to carry two logs for the raft, then got my oxen and yoked them for the brethren to haul the raft timber. Looked about the ruins for some time and returned to the wagon about 10 a.m., quite exhausted with the labors of the morning and the effects of my water work yesterday. The brethren were crossing the river, Pres. Young and some others were unloading and passing their goods into the boat, and crossing their wagons at the ford. The majority went directly to the ford with all their loading, and many crossed without taking any, doubling their teams. They traveled, all keeping one track, and the ford became better, the quicksand packing and becoming smooth and hard. At between 3 and 4 p.m.

we were all safely over, and felt to thank the Lord. Rolled on up the Loup 4 miles and camped on its margin. Weather very pleasant and the grass showing quite green. The rafts were finished in good season, and did all the good that our old raftsmen said they would. A man crossed over on the raft and left it on a sand bar. It shipped a good deal of water; the other was left loose and floated down the current.

Sunday, April 25. Very pleasant weather, but a little cloudy and a fine breeze. The grass affords quite a bit of feed. In the evening the brethren were called together by the horn and addressed by President Brigham Young, myself and others, upon the principle of saving the game that we kill. President Young

remarked that he was perfectly satisfied with the men and their movements.

Saturday, May 1. Thermometer at sunrise 30°. Cloudy and very cool with high winds. About 10 o'clock came in sight of the first buffalo we had seen. At a little past noon several of the men started for them on horseback. We had a fine view of the chase from our line. They killed seven calves, four cows and one bull. We had plenty of good meat for supper; it is much better than beef. Travel time, 9 hours, distance 18 miles. We traveled quite slowly, as some ox teams were weak for want of food.

Thursday, July 22. Myself, Orson Pratt and a few others started on horseback in the morning and explored down the canyon, and then turned north, keeping to the edge of the valley. Crossed two clear runs about the size of this, stony beds, and came to a saline portion of valley abounding in hot mineral springs, one very large and very hot. Distance traveled and seen ahead judged to be about 20 miles north of camp. Deep banks of snow on the rocky peaks, a few

miles southeast from camp. Killed several rattlesnakes near a grove of small trees. A few trees nearly one foot through near the mouth of the canyon.

Friday, July 23. Clear and warm. Started to travel about 7 a.m. Went north near the edge of the valley and camped on another small run about nine, and at a quarter past nine, meeting of camp. Prayer by Prof. Orson Pratt. Remarks by Brothers Pratt and Richards, S. Roundy, S. Taft, S. Markham, Brother Crow and Albert Carrington. A committee was appointed to pick out ground for potatoes, buckwheat, turnips, etc. Reported good ground and forty by twenty rods staked off for a potatoe patch at half past eleven. At 12 first furrow turned. Dam on run for irrigation began at 2. Three ploughs running and one harrow. Two acres and a half ploughed.

Saturday, July 24. Some cloudy but quite warm. Potatoes all planted. I planted first. At about 2 the President and his company came up all better. Water let on the ground. Towards evening a slight shower.

CENTENNIAL HOMECOMING

(Continued from page 327)

week was not necessarily a holy day but just an economic rest day. Therefore, Sunday Schools were in order any day the missionaries could hold them and anywhere they would be allowed to hold them. Before we got through it, in that part of the mission, the missionaries had a Sunday School each day of the week and

two on Sundays, one in the morning and one in the afternoon. Therefore, I think I am responsible for the most Sunday Schoolish Sunday Schools anywhere in the Church."

The General Board Homecoming commemorated history. But it also made history.—*Wendell J. Ashton*

Centennial Gleanings

EDITED BY CLARIBEL W. ALDOUS
AND MARGARET IPSON

SHARING!

"A Sunday School teacher needs to share as much as possible the everyday experiences and problems of his students."

—M. Lynn Bennion, *The Instructor*, July, 1939.



I LOVE TO TEACH!

"I love to teach because teaching is an opportunity for creation. To come in contact with that which is more priceless than the gold of Ophir, more beautiful than the most delicate flower, more interesting than buildings or fields or streams, more eternal than the towering hills; to have even a small part in fashioning and molding a human soul makes me partner with Him who is Creator of all things."

—William E. Berrett
The Instructor, April, 1940



GARDENER!

"The teacher is the gardener in the garden of life. I love to teach because so many anxious souls reach out toward the light that is pointed out to them."

—E. Cecil McGavin
The Instructor, March, 1940



RESULT WANTED

See that every lesson is laid out and rendered so that it will act upon the pupil to occasion right thought, secure keen feeling, and insure right action."

—Primary Committee,
Charles B. Felt, Chairman; assisted by
Dorothy Bowman and Ethel Simons
Brinton, *Juvenile Instructor*, Jan., 1914.



USE SCRIPTURE

George Q. Cannon believed that a certain portion of scripture should be read every Sunday and lessons given from the Bible and the Book of Mormon, and that these lessons should be systematic.

—Reported by John B. Maiben, Secretary,
in a general account of Sunday School
meetings, April 9, 1872.

The Doctrine and Covenants and the Church

T. EDGAR LYON

VII. OUR RELIGIOUS ATTITUDES AND WORSHIP

IN directing the religious activities of the people in this dispensation of the gospel, the Lord has followed the same pattern that he used during his earthly ministry. Instead of giving a detailed list of what might be done and what must not be done, as did the Law of Moses, Christ taught by principle. Within the Doctrine and Covenants, one finds some positive guiding principles for Christian living. With these principles before him, the believing Christian is at liberty to use his free agency in determining whether he will conform to God's will or disregard the divine admonitions.

One of the most controversial questions that faces all Christians is that of the proper observance of the Lord's Day, the Christian Sabbath or Sunday. Having inherited from its Israelitish backgrounds the concept of a seventh day of rest each week, the primitive Christians retained a seventh day for their devotions but transferred it from the seventh to the first, in commemoration of the day on which their Redeemer was raised from the dead. Jesus, during his earthly ministry,

had not made detailed rules concerning the observance of the Sabbath, but had made public pronouncements to the effect that the Sabbath was made for the good of man, rather than man for the Sabbath; that it was lawful for men to do good on the Sabbath; and he set an example of using the Sabbath for formal worship of God. The early Christian Church attempted to make its devotions on this day conform to these instructions of their Savior.

In one respect, however, they were unable to make their observance of the Lord's Day conform to that of the Old Testament Sabbath. Under the Mosaic code, the Sabbath had been a day of almost complete rest. Only the absolutely essential chores could be performed on that holy day. Even while under the political jurisdiction of the Roman Empire, the Jews had been able to secure governmental recognition for their weekly day of rest. But the Christians were unable to secure any such special privilege from the pagan governments of the world, with the result the Christian's Sunday was not a day of rest,

but one of special sanctity for purposes of worship. During the first three centuries of Christianity, its followers were compelled by their pagan employers to labor on Sunday; but they used the early mornings and the evenings for their public devotions and sacramental services. It was not until the first quarter of the fourth century that the Christians were able to secure an official decree from the emperor Constantine which granted to them the privilege of having their Sunday declared as a day of rest. Even then, this favor was extended only to those Christians who resided in the cities, but did not apply to farm laborers and rural dwellers. Gradually, with the passing of centuries, Sunday came to be accepted by all Western civilizations as a day of rest as well as one for worship.

In this dispensation, it was inevitable that questions concerning proper conduct for this holy day would be asked. In keeping with those attitudes expressed during his earthly ministry, Jesus Christ revealed to the Prophet Joseph Smith some general principles for our guidance. Within Section 59 are found the most positive and complete instructions to the Church in this regard. The Lord declared:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (Doc. and Cov. 59:9-13.)

A careful study of these verses indicates that four positive suggestions are given concerning proper use of our Sunday. First, there is a positive teaching that it is the time to attend to our public devotions; a time to meet with our fellow Christians and express our worshipful songs and prayers; a time to express our thanks and gratitude to God for the gift of life, the atonement, the gospel and the Church. A second teaching states explicitly that our Sunday is to be a day of rest, as God had commanded ancient Israel regarding their Sabbath. It is to be a day on which Latter-day Saints rest from their daily labors. The statement in verse 13 indicates that not only should those who labor in worldly activities rest but that those who prepare the food for the families might also have a rest from the daily activity of meal preparation. Many people labor harder on Sunday than on any other day of the week, because of the custom of preparing the most elaborate meals

of the week on Sunday. This is in violation of the instruction received from the Lord. The verses referred to above indicate that a third approved activity for Sunday is to provide opportunity for those who desire to do so to make their contributions or offerings to the Lord. Verse 12 refers to offering "thine oblations" on this day. The word oblations is a general term for those offerings that Christians make in support of their churches and various church charities or mission enterprises. Last, but certainly not the least important, is the instruction that Sunday is the proper day for the administration of the "sacraments" of the Church. Various ordinances of the Church, such as the sacrament, baptism, confirmation, ordinations, and administration to the sick are recommended as proper activities for Sunday.

The Doctrine and Covenants thus makes it clear that Sunday should be characterized by our attendance at Church services, resting from our physical labors that characterize our daily life, the making of our free-will offerings to the Lord for the purposes of the Church, and the participation in or performing of the various ordinances of the gospel. These instructions are followed by a promise to those who are willing to obey them. The Lord declared to the membership of the Church:

"And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is

sin, but with a glad heart and a cheerful countenance—

"Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

"Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards.

"Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

"Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

"And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (Doc. and Cov. 59:15-21.)

In addition to specific instruction concerning the basic principles that underly the proper observance of the Christian Sunday, our book of modern revelations also gives the Church guidance concerning certain aspects of our public worship of God. In the early days of the Church, some of the friends and converts came from sects which

taught that public and vocal prayers should not be used but that Christians should pray individually and silently. Some of these assumed that such ideas should characterize the public gatherings of the Latter-day Saints. In answer to such ideas, the Lord stated specifically the following:

"And, again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private." (Doc. and Cov. 19:28.)

This led to the now firmly established practice of having vocal prayers in our meetings; and not only that, but also of praying for God's blessings at recreational and other public events.

In the early days of the Church there were also some who had come to the new Church from sects that frowned upon singing, or else who felt that anything other than the singing of the rhymed Psalms was unbecoming in Christian worship. The ideas of these people were corrected by a revelation that the Lord granted to Emma Smith, the wife of the Prophet. Not only did the Lord sanction singing of religious songs in his Church but he stated:

"For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (Doc. and Cov. 25:12.)

From that day down to the present time, we have made music a

definite part of our public worship; and multitudes of people have worshipped God in song as well as spoken words. This instruction has made the Latter-day Saints a music-loving and music-using people.

Another problem that confronted some people who affiliated themselves with the Church more than a century ago was the place that women should occupy in the Church. At that time, practically no women were allowed to function in churches in leadership capacities. The Lord called Emma Smith to become an assistant to the Prophet Joseph and assigned her a position of responsibility in a clerical way in the Church. In addition he declared that she should be set apart by the laying on of hands by the Prophet "... to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit." (Doc. and Cov. 25:5-8). This instruction opened the way for women to take part in Church activities. Since that time women have prayed, preached, conducted their meetings and served as missionaries and as clerks in the Church.

When the Doctrine and Covenants is studied from the point of view of its influence upon the functions of the Church, it becomes apparent that we owe a tremendous debt to it. The Church of Jesus Christ of Latter-day Saints has become what it is because of the acceptance of the principles revealed for its guidance. We make no pretense at attempting to conform to

every biblical form that can be found, but rely upon modern revelation. In public worship, Sunday observance and the ordinances of the gospel, we are guided primarily by our book of modern revelation.

THIS IS THE PLACE

This is the place
Prophetic words in vision told.
This is the place,
Reserved for Saints since days of old,
A haven for that faithful band.
Led hither by Jehovah's hand;
At last they found the promised land.
This is the place.

This is the place,
With mountain bulwarks tall and grand.
This is the place;
A temple here to God shall stand.
No more we'll fear the ruthless mob,
No more be scourged by tyrant's rod,
But here in peace we'll worship God.
This is the place.

We'll find the place!
And as they marched they sang this song.
We'll find the place,
And there become a mighty throng.
We'll cities build, an ensign raise,
On which the world in awe shall gaze,
And marvel at God's wondrous ways.
This is the place.

This is the place,
A desert once, now fruitful fields.
This is the place;
The land in rich abundance yields
Fine fruits and grains and flowers fair,
Its mountains filled with minerals rare,
And peace and plenty everywhere.
This is the place.

—C. LeRoy Clayton

Food, Nutrition, Health, and Efficiency¹

DR. ELFRIEDE FREDERICK BROWN²



DR. ELFRIEDE FREDERICK BROWN

I. INTRODUCTION

Food is something much more vital than mere substances to fill the stomach or appease appetite and hunger. Nutrition is something decidedly more important than merely nourishing the body to the degree

that deficiency diseases are prevented. Health is something far more inclusive and coveted than mere absence of disease. We are here considering ideal conditions or optimal nutrition and health. Food does much more than build and shape the body. It determines mental and emotional behavior through various glands, hormones, nerves and other media of the body.

The application of today's knowledge of nutrition through various experiments and observations is a sizeable step in the direction of optimal health. Good nutrition can mean maintenance of human life for a long period and at its best throughout the entire span of life. Health is a quality capable

¹This is the first of a series of six articles, to be published monthly.

²Dr. Brown is the daughter of Dr. and Mrs. H. J. Frederick, of Logan; her father was for many years professor of veterinary science at the Utah State Agricultural College. In 1923, she received her B.S. in chemistry from the Utah State Agricultural College; in 1924, her M. S. in bacteriology from the University of Utah; and, in 1936, her Ph.D. in nutrition from the University of California. She has been a high school teacher in Utah schools; a teaching fellow at the University of California; associate professor of home economics at Colorado State College, 1936 to 1940; and associate professor of foods and nutrition at Iowa State College, 1940 to 1948. She is now professor of home economics in charge of foods and nutrition at the University of Utah.

of being improved no matter how good it is now. The same may be said of nutrition.

Optimal nutrition with consequent good health is a worthy goal well worth our earnest efforts. Fortunately, every individual is privileged to make much or little of the opportunity afforded every day to do something constructive toward bettering his life, health, and happiness. He is likewise equally privileged to neglect his opportunities and live at lower levels of nutrition, health, and consequent happiness. We need to emphasize the importance of an intelligent use of food, not sometime in the future when we conveniently get around to it, but today and every day henceforth.

Food and nutrition are rightfully listed as important environmental factors concerned with health. History clearly denotes that those tribes, groups, or nations which have consumed food of sufficient quantity and variety have been well-nourished, strong, and healthy and have had marked endurance. Countless observations go to prove that the benefits of an adequate diet exceed man's most optimistic and happiest expectations. Any factors influencing mental growth and development of children, and health, efficiency, and life expectation of adults are worthy of serious consideration. Do not optimal nutrition and health seem to constitute a step toward that "fountain of youth" for which our forebears searched?

It is true that more people today are actively interested in nutrition and what it offers than ever

before. Even so, still more attention needs to be paid to health and nutrition. Ignorance or misinterpretation of scientific facts leads some food enthusiasts astray. With great zeal, they may encourage fads and fallacious food practices. Often these faddists are overstressing the importance of some few foods to the neglect of many others of equal or greater importance in the diet. One who encourages the use of citrus fruits, other fruits, and fresh vegetables in the diet but discredits the real need for protein-containing foods is suggesting a diet inferior to the best. The best diet is a balanced diet; a balanced diet is a mixed diet; and a mixed diet contains the various nutrients found in many foods. No food or food group should be used to the exclusion of others. Some nutrients are sure to be lacking if diets are limited to a few favored foods.

Numerous well-planned and controlled surveys and studies in the United States show the need for attention to our health and nutrition. The state of health and the adequacy of diets may not be good although the food available seems sufficient. Hidden hungers, small or minor deficiencies are prevalent; they have far reaching effects but are preventable and can be eliminated.

There are several recent developments that are of great importance to human health, among which are the following:

1. Strong divisions of nutrition have been established in many

of our leading schools of medicine and public health.

2. Executives and scientists in the food manufacturing industry are increasingly aware of the responsibility they share in the protection of public health.
3. The growing recognition of the numerous ill effects of faulty nutrition upon human health leads to reliance of the public upon standards and dietary patterns.
4. Many foods, nutrition, and health courses are being offered in connection with interested agencies.
5. Studies concentrating on nutritional needs of vulnerable groups (the rapidly growing, the aged, and pregnant and lactating women) are being reported.
6. As a part of the school program, instruction of various types is given to children with opportunities for them to form and practice good food and health habits.

Progress in the field is borne out also by such facts as these: nutritional deficiency diseases have declined; and there has been great reduction of those infectious diseases which, like tuberculosis, are greatly influenced by the state of nutrition. On every hand, practice of the principles of the science of nutrition is rewarded by excellent results. Improved nutrition is followed by improved health and performance.

Let us enumerate some of the benefits of good nutrition. Good nutrition makes possible good health, growth, and reproduction; great work capacity and efficiency; good mental performance; dental health; healthy eyes, mucous membrane, skin, etc.; great powers of adaptation and endurance; good resistance to disease; low mortality rates (especially among infants and mothers where in the past the rates have been high); and longevity with useful life.

An excellent proof of benefits from improved food habits comes from England. There, in the past few years, carrying out an intensive nutrition plan during and after the war made possible the achievement of the best health records in the history of Great Britain. This is truly remarkable because during these years the population endured much stress from poor housing, great risks in sanitation, poorer facilities for sleep and recreation, and inadequate medical care.

Improved health through better nutrition is demonstrated every day in hospitals, in human and animal experiments, and in studies of groups of people.

H. C. C. Mann, studying many boys of an orphanage, found better growth mentally and physically when the boys receiving a fair or good diet were given a better diet. Malnourished children are almost invariably stunted in growth. Reports concerning children of Europe during and immediately following the war period bear this out.

We are told that even in Paris, less drastically curtailed in food supply than some areas, the children showed smaller average height and weight in 1944 than in 1938. Puerto Rican children, notably poorly nourished, are much smaller for their age than corresponding children of the United States.

Studies carried on at Harvard University furnish undeniable proof that prenatal nutrition is exceedingly important as a determining factor of the postnatal physical condition of child and mother. Animal experiments present proof of more success in reproduction in animals given a good diet than in those receiving deficient rations. Improvement in reproduction included earlier sexual maturity, greater fertility, longer reproductive period, larger offspring, and a more successful lactation period.

Each successive period in the human life is dependent upon the previous period. When prenatal nutrition is favorable, then more than likely the new-born will be in a good state of health and nutrition. When child nutrition is good, more vigorous years are probable for the adult, who can accomplish a better quality of work, have fewer major illnesses and fewer absences from work, and suffer less loss of pay, thus maintaining a higher standard of living.

Nutrition is important in determining both the capacity and job performance of the worker. Semistarvation states or various forms of malnutrition lead to lack of endurance, poor coordination, loss of

strength, and retardation of speed. The sum total is impaired efficiency. During World War II, German scientists studied the relation of the food intake to the output of coal by the miners in the Ruhr district. When food rations decreased, the production of coal decreased also. Lack of sufficient calories resulted in about half the peacetime output. When food additions were made, efficiency and productivity of the miners increased.

The various nutritional deficiencies affect bodily functions in a different manner. In acute thiamine (vitamin B₁) deficiency and in fasting, greater declines are observed in coordination than in strength. Loss of strength is greater than losses in coordination in lengthy periods of semistarvation.

Improvements wrought by good feeding have been reported to be mental as well as physical. Mental retardation has a relationship to poor nutrition and poor health. Mental ability and body growth progress simultaneously. In the past, we have usually considered mental defects to be unalterable. Experimental observations today suggest that improvement of brain functions may be attained by biochemical means, by improving the bodily condition. There is no doubt but that mental activities are influenced by the environment of the cells in which they take place. Processes in brain and nerve tissue are definitely affected by some minerals, vitamins, and amino acids. Optimal nutrition is necessary for optimal performance.

Undernourished children are frequently described as irresponsible, dull, forgetful. Semi-starved young men have been found to be mentally lethargic, lacking in self-confidence, unable to concentrate on work or studies. A study in which young men were maintained on low levels of thiamine showed failure of these men to undertake such spontaneous intellectual activities as reading, mailing letters, study, and conversation.

When 355 bright and 357 slow children were investigated, it was found that 28.2 per cent of the bright ones and 6.7 per cent of the slow ones had good nutrition. Five and six tenths per cent of the bright children and 22.1 per cent of the slow children were in a poor state of nutrition.

In measurements of performance, including acuity of vision, skill at games, reaction time, reading, arithmetical processes, memorization, intelligence tests, and other recognized measures in current use by psychologists, children given extra thiamine were found to make superior average gains in performance in all the tests given.

In an experiment employing a limited number of normal and retarded children, the administration of glutamic acid (an amino acid found in most proteins) brought about measurable improvements in mental aptitudes, and in personality. This treatment holds some hope for the mentally deficient who have been considered beyond the possibility of improvement. It seems

that improved performances have been due to better utilization of existing abilities rather than to acquisition of new intellectual ability. Some research workers, however, have gone so far as to suggest actual increase in intelligence quotient in malnourished children subjected to a good feeding program.

Another quality attributed to good nutrition is the great power of the body to adapt to various conditions, altitude, extremes of heat and cold, privation, and periods of excessive exercise. The well-nourished tissues are resistant and adaptable. They are in a state in which there are ample nutrients in reserve, the use of which will not so deplete the body that unfavorable signs fast become evident.

Nutrition helps to prevent disease in two ways: it prevents dietary deficiency diseases and it maintains the body in a good state with tissues which act as barriers against infectious diseases. It is generally observed that infections find greater susceptibility in nutritionally deficient than in healthy persons. It seems reasonable that, with a good diet, cells function perfectly. When mucous membranes, which are normally a protection against invasion of bacteria, become abnormal and dry because of poor nutrition, they do not function well as barriers. Vitamin A is especially important. The antibody mechanism as well as the phagocytic activity of the leucocytes (white cells) is dependent upon normal nutrition. It is of practical importance that we have

a highly nutritious diet as a means of building up protection against disease.

Undoubtedly, infants are born with a better chance to survive and with greater promise of well-being when the mothers have had the advantage of good nutrition. Mothers benefit also through their better physical state. Infant and maternal mortality have been decreased through practice of principles of nutrition.

In Leningrad during the siege, the stillbirth rate (5.6 per cent) had risen to twice the average figure; the neonatal death rate increased to 21 per cent; and premature births to the high figure of 41.2 per cent. In a well-fed country, 5 per cent is the usual percentage of premature births.

In England, because of emphasis upon nutrition in the last few years, some of the results of improved nutrition noted include a 41 per cent decrease in maternal mortality, a decline of 28 per cent in stillbirths, a 13 per cent decline in infant mortality, and a 13 per cent decline in neonatal deaths.

An interesting fact is one suggested by many scientists, that improvement of food habits alone would probably, within a generation, add ten years or more to the life span of our people. The ten years would not be a period of poor health or invalidism but one of increased physical and mental vigor and a high level of health in nearly all respects for the majority affected. Degenerative diseases would be

deferred, prevented, or even eliminated. Francis Bacon, over three hundred years ago, wrote "The cure of disease requires temporary medicines, but longevity is to be procured by diets."³

It has been commonly observed that undernourishment markedly decreases vitality and makes young people seem actually senile. Everyone has seen pictures of the unfortunate inhabitants of war-torn areas where invariably the children appear as small old people.

In stressing the numerous benefits of good nutrition, we should not lose sight of the fact that overeating has ill effects. It has particularly bad effects when degrees of obesity have developed. It has been found that the death of persons 30 pounds overweight at 45 to 50 years is 28 per cent above the average, and for those who are 40 pounds overweight, 45 per cent greater than the average. Dr. A. C. Ivy has suggested that for every inch that the waist measurement exceeds the chest measurement a person may subtract two years from his life expectancy.⁴

Excess of any type in the diet will likely lead to difficulty. Joseph Addison, in viewing a fashionable table, fancied that he saw "gouts and dropsies, fevers and lethargies, with other innumerable distempers lying in ambush around the dishes." Temperance in eating is as admirable as temperance in any other act in life, and is followed by equally good results.

³Bacon, "History of Life and Death."

⁴From an unpublished lecture.

One needs only to read of the experimental findings and the records of public health agencies of recent years to be assured that improvements in day-to-day eating habits could work toward better living, greater self-sufficiency, greater enjoyment in life, less chronic illness, developing and functioning of inherited abilities to the best advantage, less infectious disease, and longer life at a vigorous level of activity. All these rewards would culminate in peaceful attitudes in the recipients.

The dietary improvements needed as suggested by nutritionists include moderation in eating to avoid excessive body weight; regular consumption of green leafy vegetables and fresh fruits, especially citrus; consumption of ample protein as found in milk, milk products, eggs, legumes, nuts and meats.

Surely one of the most gratifying aspects of nutrition is the fact that

our daily choices, daily decisions of what shall be the food intake, can definitely contribute to the various benefits that have been named. Let us add that knowledge does not compensate for poor practice. Good diet must be eaten to make possible the good results we have enumerated. Knowledge is indeed important, but simply serves as a guide for practice.

A recent nutrition editorial stated, "There are 2,000 million people in the world. Their health, morale, and productive energy largely depend on how they are fed."⁸ Therefore, we may hopefully predict "The best is yet to be" — nutritionally. Tomorrow's population can be better than today's if we put to work what we now know and continue to do so throughout our lengthened life span.

⁸Nutrition Abstracts and Reviews, 1947, vol. 16, p. 493.

"YE HAVE NEED THAT ONE TEACH YOU"

(Continued from page 330)

and consistently averaged fifty to sixty. It became necessary to take several classes to an adjoining home, that of Brother McKendrick's mother, one of the pioneers of the valley.

"To maintain interest in this area, a cottage meeting was held each week; and a fifteen-minute program of Gospel talks was given over Station KOAL. This was carried on for fifty-two weeks.

"The next step taken was to canvass the area to find the num-

ber of L.D.S. families. When fifty-nine were found, the stake presidency were asked to use their influence to organize a branch. The presidency checked on men holding the priesthood to officer the branch, and, finding things to their satisfaction, they organized the Carbonville Branch, extending from the Blue Cut on the north to the city limits on the south. Most of the families had belonged to the Price Second Ward.

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THE DESERET SUNDAY SCHOOL UNION

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Superintendents

TEACHER TRAINING

WARD Sunday School superintendents who have not already done so should recommend to their respective bishops suitable individuals for membership in the teacher training classes to be organized next September. Whether the classes are to be organized by wards, by groups of wards, by stakes, or by groups of stakes, the call to participate should be made by the bishops. In general, the members of these classes should be at least twenty years of age. They should be familiar with the fundamental teachings of the Church and should be living in agreement with gospel standards. Consideration should be given to their adaptability to classroom teaching and to their future placement, whether with children, youths, or adults.

There is nothing rigid about age limits for membership in these

classes. There is need, however, of superior character, intellectual and emotional maturity, and readiness to respond to new situations and to better methods of classroom teaching. And the prospective teachers must have the ability to secure the good will and cooperation of the individuals they are assigned to teach. This involves right personal relations, both within and without the classroom. It calls for understanding of human nature and its characteristics at different stages of development from nursery to gospel doctrine departments. To this end, self-discipline on the part of the teacher is essential; and, in a high degree, love of God and fellowmen. "Love suffereth long and is kind."

Any bishop may properly invite other teaching organizations in his

—more on page 348

Secretaries

RECORDS FOR THE HISTORIAN'S OFFICE

DON'T you just "hate" people who say, "I told you so"? We can't resist risking the penalty.

We have been urging our secretaries for years past to keep complete, accurate, and neat records. We have urged them to keep the historical record of their school. We have told them that some day those records would be called for—now the day of accounting has arrived. We hope that you are ready. We hope that the Sunday Schools will be among the first to respond.

The following instructions, under date of May 2, 1949, have been received by us. You will receive your advice from your stake or mission president, or your bishop.

Because of its importance, we are reproducing that part of these instructions which concerns the Sunday Schools. This letter was received from the office of the Church Historian and signed by Elder Joseph Fielding Smith.

"In this dispensation the first commandment given to the Church on the day of its organization was that records should be kept, and that the history of the Latter-day Saints should be preserved. The importance of this work is given to us in Sections 21 and 128 of the Doctrine and Covenants.

"For this purpose a department in the Church was established in the

beginning and has been conducted to the present day. It is impossible for one person to keep the records of the Church; therefore, individuals have been appointed as stake clerks, ward clerks, mission recorders, and secretaries of auxiliary organizations with the responsibility to keep an accurate history of all events occurring in their individual organizations. The history of the people, the records of members and of organizations, and needful statistics should be recorded religiously and preserved, not only for current needs, but for future uses of the Church.

"Because of so many changes in positions of leadership, brethren and sisters have not fully understood their responsibilities in the matter of record keeping and record preservation, particularly with regard to the position of the Church Historian's Office. For this reason it has been deemed advisable to outline the policies of the Church Historian's Office. Close adherence to the following policies will result in a more perfectly kept record that thereby we may not be found wanting when we shall be called to accountability for our works:

I. WRITTEN RECORDS

A. *Send* the following records for filing to the Church Historian's

Office, 47 East South Temple Street, Salt Lake City 1, Utah:

1. *Records of Members* (all membership records from the beginning of your organizations)
 2. *Historical Record Books* (stake, ward, mission and branch minutes of meetings)
 3. *Priesthood Minute Books* (Melchizedek and Aaronic Priesthood quorums and groups)
 4. *Auxiliary Organization Minute Books*
- B. *Do not send* in any books containing stubs of certificates (blessings of children, baptisms, records of ordinations, bank checks, etc.) Do not send in roll books which contain only lists of names and no minutes of meetings.
- C. *When to send in:* Send in *now* all records of members and all other records which have been completed. Current minute books should not be retained longer than one year after they are completed.
- D. *How to send:* Any officer of the stake, ward or mission can bring such records to Salt Lake City. Written records cannot be shipped by parcel post. If shipped by mail they must go as first

class matter. If properly packed and boxed they can be shipped by railway express or freight, provided that no written correspondence of any kind is enclosed.

- E. *Where to keep records:* Until filed with the Church Historian's Office, records should be kept under the jurisdiction of the individual concerned with their compilation, or in the vaults of the ward, stake, or mission. Under no condition should records be allowed to remain in the homes of members after they are completed. Too many instances have occurred where individuals have retained possession of records which subsequently have been lost or destroyed.

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VI. PRESERVATION OF INSTRUCTIONS

These instructions should be properly preserved so that they may be made available to your successors."

Please note these instructions carefully. Confer with your bishop or mission supervisor before sending any records to the Church Historian's office—and remember you are not to send these records to the Sunday School office.

SUPERINTENDENTS

(Continued from page 346)

ward to recommend candidates for membership in the teacher training classes.

For instruction in detail, see teachers' training department in this issue, page 354.

Librarians

FILMS FOR YOUR LIBRARY

A great many requests have come to the General Board for information on what films are available that are appropriate for use in the Sunday School classroom and where they may be obtained. All too often in the past, it has been necessary to say that the opportunity for the use of films as a teaching media is almost limitless, but that appropriate films to use are almost non-existent. Gradually this barrier is being overcome. Producers of educational films have improved the quality of their productions to the point where, technically, they are acceptable to even the most critical audience.

Subject matter treated by almost all the available films is confined to the Old and New Testaments. This will of necessity continue as long as it is necessary to depend upon agencies outside the Church as the principal sources of supply, because these agencies produce for the entire Christian population.

In the fields of the Old and New Testaments, however, there is a wealth of material available to the Sunday School teacher. The Deseret Book Company has done yeoman service in screening and sifting the material produced and making available through their film sale and film rental departments, the ones which most appropriately can be

used in the Sunday School classroom. Many splendid film slides, film strips, 16 mm. movies, etc. are available through these departments, and their experts will be happy to consult with you in regard to the type of film that will best fit your need.

The Brigham Young University, the University of Utah, and many other colleges and universities maintain film lending and film rental services, and among the films available there may be some that will be useful to you. A letter to such a college will generally suffice to have a catalog of the films in their library sent to you by mail.

Sixteen mm. Sound Motion Pictures—Cathedral Films, for whom the Deseret Book Co. is distributor, has produced many fine pictures based on stories contained in the Bible. These have been reviewed, and the following are considered splendid for use in our Sunday Schools. The title is listed together with the scripture upon which it is based. *Simon Peter* (Mark 1:16-39), *The Calling of Matthew* (Mark 2:13-17), *A Certain Nobleman* (John 4:46-54), *The Story of the Prodigal Son* (Luke 15:11-32), *The Rich Young Ruler* (Mark 10:13-31), *The Blind Beggar of Jerusalem* (John 9-10), *The Unfaithful Servant* (Matthew 18:21-35), *Man of*

Faith (Mark 11:1-12), *No Greater Power* (Luke 19:1-10), *Who Is My Neighbor* (Luke 10:25-37), *A Woman to Remember* (Luke 7:36-50), *Jairus Daughter* (Luke 8:40-56), *Stephen, Queen Esther, Amos, The Child of Bethlehem*, and *A Voice in the Wilderness*. These generally can be rented at from \$6 to \$8 for the first day and \$3 for each additional day.

Sixteen mm. movies available on subjects of special interest to our Church are *Where the Saints Have Trod*, *Temple Square*, *Tribute to Faith*, *Pioneer Centennial Scout Film*, *This Is the Place*, and *Latter-day Saint Leaders, Past and Present*.

Movies concerning teacher training that can very appropriately be used to present to Sunday School faculties include *Maintaining Classroom Discipline*, *Diagnostic Approach*, *Remedial Program*, *Developing Pupil Interest*, *Teacher and Pupil Planning*, and *Working Together*.

A great many still slides on Biblical subjects are available. They

generally are of 35 mm. size, mounted in 2 by 2 inch cardboard or glass mounts. Subjects are chiefly reproductions of famous paintings on religious themes. Many of these slides are unsuitable because they show angels with wings and other features that do not conform to our belief, but most of them can very profitably be shown in our Sunday Schools. Among the most satisfactory are the Visserslides. There are six sets of these with fifty slides to each set. Subjects covered in the sets are: Sets Nos. 1, 2, and 3 portray the life of Christ. Set No. 4 is concerned with the early New Testament Church. Sets Nos. 5 and 6 include Old Testament scenes. These may be obtained at the Desert Book Co.

Undoubtedly, many other fine and appropriate films are available and many more will be produced in the future. As these come to our attention, we shall be happy to keep you informed in regard to them.

—J. Holman Waters

YE HAVE NEED THAT ONE TEACH YOU

(Continued from page 345)

"The branch now is almost fully organized and has bought the Country Club building which is fully equipped, having a kitchen, refrigeration units, tables, chairs, dishes, and other incidentals of primary importance.

"As a result of missionary activity and an organized Sunday School, a great many people in this area have been baptized; and many others have been brought into ac-

tivity, whereas only a few were active before. All have found great joy in the Lord's work."

Stories like these could be reported from everywhere throughout the Church, from the plains of Wyoming, the mountains of Colorado, the valleys of Utah, from the Atlantic to the Pacific, and in foreign lands as well as on the islands of the oceans, wherever, in short, the influence of the Church is felt.

Music

HOW TO CONDUCT A SONG PRACTICE

VII. Music in the Junior Sunday School

“A group of children singing together are closer to the angels than they ever are in any other activity. A period of such elevation of spirit carries them through many a trying hour,” says Angelo Patri.¹ Children love to sing. It is one of the first ways a child has of expressing himself spiritually. In the Junior Sunday School we should give the children many opportunities to sing. Let them sing over and over the songs they know, as well as the new ones they are continually learning. They love to sing about the familiar things in their lives. They also need to sing songs concerning the Church and the restored gospel so that we may implant faith in their hearts at an early age.

Such songs would be those which teach the truths of the gospel as revealed through Joseph Smith. Many of them are not written nor composed by members of the Church, but the sentiment and message in them are those of the Church. Then there are those which pertain to events in our Latter-day Saint history and which only we understand, songs relating to the Prophet and the truths revealed to him. These songs should be taught

to our young children because of their power to impress truth upon the soul of a child. Of course, they should be talked about and explained so that the small children, right from the beginning, will get their messages and the proper associations. These songs, with their associations, will give the children strength, comfort, and faith during their lives, as well as giving them an inspiring and joyful means of worship now. Authorities on the philosophy of music are agreed that much of the effect that music has on a human being is the result of association. Teachers of children appreciate the importance of storing the mind with “reserves of strength and soul nourishment,” through these associations.

Sometimes we in the Junior Sunday School neglect the hymns of the Church. We think they are beyond the comprehension of our small children. Religious truth in the form of hymns is highly valuable, because hymns are easily learned, even by small children. There are many of our hymns included in the new book for children, *The Children Sing*, which will be available sometime soon. Let us teach these hymns and use them over and over again. Let our young

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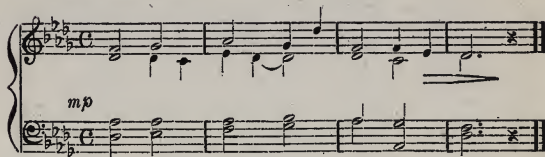
¹Patri, newspaper column.

Sacramental Music and Gem for September and October

Prelude

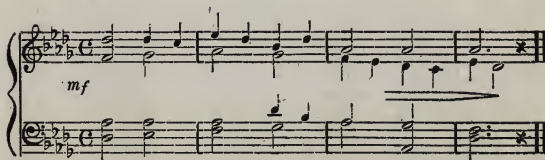
Moderato con moto

Gerrit de Jong, Jr.



How great the wisdom and the love
That filled the courts on high,
And sent the Savior from above
To suffer, bleed, and die.

Postlude



Ward Faculty — Teacher Improvement

"THE TWELVE MOST IMPORTANT THINGS IN EFFECTIVE GOSPEL TEACHING"

FOR the year 1949-50 your faculty meeting committee has decided upon a two-fold program:

1. For the business and report portion of the year's faculty meetings — "The Twelve Characteristics of a Superior Sunday School."
2. For the teacher improvement portion of the year's work— "The Twelve Most Important Things in Effective Gospel Teaching."

It is suggested that for the September meeting those two subjects be made the basis for a round-table discussion to be participated in by all Sunday School officers and teachers.

Each month helpful articles will appear in *The Instructor*, but at the outset it will prove stimulating for local Sunday School workers to set down their own convictions on the two subjects suggested. As the year progresses, they may then check their thinking against the ideas to be submitted in these pages.

Already the members of the general board, stake superintendencies and board, and local superintendents, officers, and teachers are being asked for their contributions on the subject, "What Constitutes

a Superior Sunday School?" Such suggestions as the following are in point:

Fullest Possible Enrollment
Regular Attendance
Good Order
A Spirit of Reverence
Inspirational Singing
Two and a Half Minute Talks

Here is an opportunity to solicit the most constructive thinking of your Sunday School force. Here is the occasion for them to join in the shaping of the objectives toward which all your energies will be directed. Building a successful Sunday School is not alone the responsibility of the superintendency. The superintendent and his counselors lead out—they set the pace—they offer the challenge. But a superior Sunday School becomes such through the united efforts of the entire Sunday School staff.

In the matter of the improvement of teaching, stimulating plans are already under way—plans which unfold in monthly articles in *The Instructor*. The experience and wisdom of the general board are already being focused on "The Most Important Things in Effective Gospel Teaching." These findings are

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Teacher Training

PLAN NOW FOR INITIATION OF TEACHER TRAINING CLASSES, SEPTEMBER 25

MANY stakes are now taking advantage of the church teacher training program to supply the need for teachers in auxiliary organizations and priesthood quorums. Many stake presidents have learned that early recruitment for these classes is the easiest and most effective way to meet inevitable shortages. There must be teacher recruitment. Why not begin recruiting now? Why not call a sufficient number of alert and worthy young people into training for the opening class on September 25? This will be a reservoir of competent help to be drawn upon as the need arises.

There are two recognized procedures in recruiting teachers for the program. Some stake presidents, during August, assign a high councilman to meet with each bishopric and to request the bishopric to supply the stake president, by the first of September, with a list of teacher trainees who, upon nomination of Sunday School superintendencies and organization heads, have received and accepted a call from the bishop to take the teacher training class. The high councilman follows through until the list from the ward assigned to him is in the hands of the stake president.

The second method differs from the first in that recruitment is initiated by the Stake Sunday School superintendency rather than by the stake presidency. Here the stake superintendent sends out instructions to each ward superintendent to supply his bishop with a list of nominees for the teacher training classes, with the request that the bishop examine the list and call those whom he approves to take the course. By September 1, the ward superintendent should provide the stake superintendency with a list of the trainees who have been called by the bishops.

Responsibility for organizing the classes rests on the stake superintendent or upon the assistant superintendent to whom the teacher training work has been assigned. It is his duty to see that every ward has access to a teacher training class. At a meeting of the stake and ward superintendencies, any one of a number of plans may be adopted as conditions dictate. The ward may hold its own class, a group of wards may join to organize a class, or the stake board may organize one for all wards. Where wards are isolated or unable to organize a class, the "cadet" or "on-the-job" training plan (See Sunday School Handbook, Chap. XII.) may be best.

At any rate, the classes should be organized and set into operation Sunday, September 25.

A careful study of Chapter XII of the "Handbook" will be helpful to stake and ward officials.

The teacher training supplement ("Supplement to the Sunday School Teacher Training Course") and texts (Driggs, *The Master's Art* and Wahlquist, *Teaching as the Direction of Activities*) should be secured for the class teacher far in advance of the opening class. The trainees will want to place their orders at the first class session.

It is worth noting that ward faculty meetings and the teacher training classes are quite different in purpose and membership. The ward faculty meeting is attended by the Sunday School teaching staff, and its purpose is in-service training. The teacher training class is organized for beginning, not experienced, teachers who have not qualified themselves as teachers. The class is

preparatory, not in-service, training. Separation of the two types has been found advisable for several reasons:

1. The staff members should have completed the teacher training course.
2. Instruction for beginners should be more elementary than that for regular teachers.
3. Where the two groups are joined, the experienced people tend to monopolize the time and to deprive the beginners of opportunities for the expression and practice which the course contemplates.

The new teacher training supplement published by the Deseret Sunday School Board should be of great assistance to the instructor of the class and very helpful to the trainees. Instructors are requested to use the lessons at the end of the manual for those training for Junior Sunday School teaching.

—H. A. Dixon

WARD FACULTY—TEACHER IMPROVEMENT

(Continued from page 353)

to be supplemented and enriched by capitalizing on the suggestions of some of the other strongest teachers in our educational institutions. Already we have had most generous and helpful cooperation from the University of Utah, the Brigham Young University, the Salt Lake City Schools, the Granite School District, Murray City Schools and the Jordan School District. These institutions certainly are representative of some of the

best teaching in our community. The findings of their teachers should be most stimulating to all of us. The reports that have already reached us are rich in their ideas drawn from the experience of successful teachers.

As you and your fellow workers launch another season's work, try putting down your combined recollections of the most outstanding and inspiring teachers you ever had.

—more on page 363

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Abbreviations

Church News—Weekly Church Section of Deseret News.

Era—The Improvement Era.

Instructor—The Instructor.

R. S. Mag.—The Relief Society Magazine.

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The Latter-day Saint Family

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—more on page 363

Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

SPIRITUAL GROWTH THROUGH LESSONS PLANNED FOR THE PRIMARY DEPARTMENT

ANDRE MAUROIS says in his recent autobiography that it has been his observation that the people who retain a faith in life throughout the years, in spite of trials and tribulations, are the ones who have had the good fortune to enjoy a happy childhood.

It is the aim of the primary department to contribute to that happiness and faith, *first*, by creating an awareness of God and the good He has put in this world for our use, *second*, by helping children in their human relationships, *third*, by leading them to worthy purposes and worthy ways of attaining them, and, *fourth*, by deepening their appreciation of the world in which we live. Every Sunday School class should become an hour of better living, and the child should go forth eagerly, aware of immediate opportunities for better living and anxious to participate in them. Life then becomes a total process instead of isolated sections.

The lesson material for the primary department has been divided into several units. A general objective has been selected for each unit, and a number of specific problems have been listed. The aim has been to suggest lesson material toward helping the teacher in directing the

child's responses regarding his own problems.

As the titles of our manuals, "Living Our Religion" and "Learning, Loving and Living" indicate, the primary department course of study stresses right living. Under the heading "Joy Comes Through Sharing Responsibilities," there is a group of lessons planned to help boys and girls learn to share with others. Activities are suggested to give opportunities for sharing.

In three units, lessons are planned to help children grow in appreciation of, *first*, God and his great world, *second*, their homes and families, *third*, their country and state, and, *fourth*, their church, its leaders, and its principles. The units "We Grow Close to God When We Follow His Teachings" and "The Good Latter-day Saint is a Good Citizen" group together lessons planned to acquaint the children with some of the standards by which Latter-day Saints live.

"Learning Something of Ourselves" and "Controlling Ourselves Is the Best Way to Serve Others" are two units of work planned to help the child evaluate and improve his own behavior. Lessons on being honest, cheerful, courageous, forgiving, friendly, punctual, and

obedient are worked out in an attempt to help the child see some of the desirable qualities he might develop in his own life. An attempt is made to help him find ways to put these values into his daily living.

These various units of work are planned in an attempt to help meet the religious needs of boys and girls. Some of these needs are:

1. Learning to love God
2. Growing in appreciation and consideration of others
3. Learning to be happy
4. Supplanting fear with faith
5. Learning the value of prayer
6. Desiring baptism
7. Telling and living the truth
8. Gaining some knowledge of Biblical and Book of Mormon characters
9. Gaining some knowledge of the history of our Church

In teaching these lessons planned for the spiritual growth of six- and seven-year-old boys and girls, remember there are many paths to a child's heart. Draw freely upon his own experiences. Help him to see the relationship of this little bit of his own living to the living of all people. Causes and outcomes should be consciously linked in his mind. Help him to be sensitive to the needs of those around him and to see how his own actions affect them. Arrange his experience to give him practice in constructive group co-operation—the gateway to the brotherhood of man.

—Margaret Ipson

THE discussion next month will cover the spiritual influence of the musical activities of the Junior Sunday School program.

SACRAMENT GEM

(Prelude and postlude to use with gem will be found on page 352.)

I will think of Jesus
And in His name I'll pray
That I may love and serve Him
Upon this holy day.

SUPPLEMENTARY MATERIAL

The following teaching materials may be used for lesson enrichment in any department of the Junior Sunday School.

Verses which build faith through explaining the way of the world.

Rain

The rain is raining all around,
It falls on field and tree,
It rains on the umbrellas here
And on the ships at sea.

—Robert Louis Stevenson

A Shower

Shower came;
In I came;
Blue sky came!

—India

Good Night

Good night! good night!
Far flies the night;
But still God's love
Shall flame above,
Making all bright.
Good night! Good night!

—Victor Hugo

JUNIOR SUNDAY SCHOOL

Wind-Song

Far on the desert ridges
Stands the cactus
Lo, the blossoms swaying
To and fro, the blossoms swaying,
swaying.
—Pima Indian's Medicine Song

Lullaby

Puva - - - puva - - - puva!
In the trail the beetles
On each other's backs are sleeping.
So on mine, my baby, thou.
Puva - - - puva - - - puva.
—Hopi Indians

MUSIC IN THE JUNIOR SUNDAY SCHOOL

(Continued from page 351)

children live in the influences of the religious truths as set forth in our Latter-day Saint songs. The book, *Latter-day Saint Songs for Little People*, which is published by the Deseret Sunday School Union Board, is another good source of songs concerning the gospel.

Through all our Junior Sunday

School music activities, let us remember that there are sermons in songs, and that through the simplest songs can we touch the heart of a child.
—Beth Hooper

(Another article on "Music in the Junior Sunday School" will appear next month.)

WARD FACULTY—TEACHER IMPROVEMENT

(Continued from page 355)

What were the things that stamped them as the teachers to be remembered? Who was it that said:

"All teachers fall into three classes:

Those who are forgotten—

Those who are forgiven—

Those who are cherished in memory."

What a challenge to you and to me!
—Adam S. Bennion

REFERENCES FOR SEPTEMBER

(Continued from page 360)

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HUMOR, WIT, AND WISDOM

GEOGRAPHICALLY SPEAKING

Johnny had finished a difficult geography lesson. On his way home he witnessed a serious accident. He came running into the house and exclaimed, "Say, Jack Williams fell out of his car and nearly broke his peninsula."

"What in the world do you mean, Johnny?" asked his mother.

"Peninsula! He fell out and almost broke his peninsula—a long neck stretching out to see."

"Everybody in our family is some kind of an animal," remarked Tommy.

"What do you mean?" asked his mother.

"Why, Mother, you're a dear, you know."

"Ye-s," replied the mother thoughtfully. "And I guess baby is Mother's little lamb."

"Sure," approved Tommy. "And I'm the kid, and Sis is a chicken, and Auntie is a cat, and little brother is a pig, and Dad's the goat, and——"

"That's enough, Thomas."

"Could I have tomorrow off, sir, to help my wife with the spring housecleaning?"

"No, we're much too busy."

"Thank you, sir. I knew I could rely on you."

THE WISDOM OF ISRAEL*

The Wisdom of Spinoza
(1632-1677)

On Love

He who lives according to reason endeavors to the utmost of his power to outweigh another man's hate, anger or despite against him with love or highmindedness. . . . He who chooses to avenge wrong by requiting it with hatred is assuredly miserable. But he who strives to cast out hatred by love may fight his fight in joy and confidence.

On Enforced Order

If slavery, rudeness and desolation are to be called peace, then is peace the most wretched state of mankind. Truly there are more and sharper disputes between parents and children than between masters and slaves; and yet it were no good housekeeping to make the father into a master, and hold the children for slaves. It makes for slavery, not for peace, to confer unlimited power on one man.

The truth of a thing does not become greater by its frequent repetition, nor is it lessened by lack of repetition.

The wise man is a greater asset to a nation than is a king.

*An anthology by Lewis Brown, Random House, New York. Used by permission.

While Brother Brimley guided Los Angeles Stake Sunday Schools during World War II, records were made in Junior Sunday School performance and attendance (one ward reaching an attendance of nearly two hundred), library work, and faculty meetings that stand out in the entire history of Latter-day Saint Sunday Schools.

Wilford C. Brimley's first Sunday School job was in Salt Lake City's Fifth Ward, where as a Sabbath school tot his feet had dangled from the high benches in the adobe meetinghouse. There, when only 18, he was named to the ward superintendency. One of the first "follow-up" jobs was to tap each Sunday on the window of the organist's home to get her up in time for prayer meeting.

It is such checking-up that has brought success to Wilford C. Brimley, who has directed Sunday Schools from Nottingham, England, to California's coast. He is one of the all-time stalwarts in the cause.

—WENDELL J. ASHTON

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HE HAS THE SUNDAY SCHOOL TOUCH

SUNDAY SCHOOL members around the world sing "Thanks For The Sabbath School." They could also appropriately sing thanks for men and women like Wilford C. Brimley.

They are the "behind-the-scenes" people who have helped make Latter-day Saint Sabbath schools what they are today.

Wilford Brimley has been a stake Sunday School superintendent in two stakes, a superintendent in four wards and a branch, an assistant ward superintendent in two wards, and a member of a stake board. Now he is teaching an advanced junior class in Santa Monica (California) Ward.



WILFORD C. BRIMLEY

And wherever this quiet, friendly little man has gone, that phase of Sabbath school work that he has touched has seemed to glitter like gold.

Take his present class, for instance. It pretty much runs itself. Boys and girls elect new officers each quarter of the year. They open the class, close it, and arrange for special functions such as parties. A different pupil gives the lesson each week, and class members busy themselves with such projects as making maps covering the Apostle Paul's four missionary journeys. The teacher contributes illustrative material for lesson points and, with questions, leads the discussion that follows.

As ward and stake superintendent, Brother Brimley operated the same way. A genius for organization, he set high standards, with his associates outlined procedures, and then quietly and effectively "followed-up," giving full power as well as the spotlight to his stake board and ward leaders. "Our stake board meetings were held each week on a scheduled evening," recalls Marie Fox Felt, one of his Granite Stake Board members now on the general board. "There, reports were made, and visits were assigned for the following Sunday. They were *planned* visits; nothing 'hit-or-miss,' and each was followed by a memorandum to the ward superintendency.

—more on other side